A

Friendly Epistle

TO

MR. GEORGE KEITH,

AND THE

QUAKERS

A

Friendly Epiſtle

TO

Mr. *GEORGE KEITH*,

AND THE

Reformed Quakers

AT

TURNERS-HALL.

Brethren,

HIm *that is weak in the faith receive ye*; *but not to doubtful diſputations*, was both the command, and practice of the great Apoſtle of the Gentiles. 14. *Rom.* 1. It is no ſmall trouble to us, as well as you, to find ſome men, inſtead of preſſing on you

more weighty points, make too great a noiſe about water Baptiſm: And, that which is more loathſome, bellow, and roar about the Adminiſtrator; when they themſelves,

1. Permitted Women to Baptize: which is too well known to be a common practice, till King *James* the I. in the *Hampton* Diſputation, ſeconded the famous Doctor *Reynolds*, Mr. *Knewſtubs* and other Puritans againſt this abominable practice: For which Popiſh cuſtom they generally brought the Popiſh Argument of *Zipporah*'s Circumciſing her Child, to which ſo many ſolid anſwers have been given, not only by the beſt Reformed Churches beyond the Seas, but by the worſt, this *in England*. I wiſh I could ſay, the great *Hooker* was not in the number.

2. Allow not only prophane, but ignorant Soldiers, Taylors and Tanners, when made Deacons (forſooth) to adminiſter this Ordinance, who never Preach, nor indeed talk Sence. Non-*preaching* Deacons baptizing is a vile intolerable practice, contrary to Chriſt's Commiſſion. 28. *Mat.* 19. 20. None but qualified Teachers are to meddle with this work: What is *Calvin*, are the Presbyterian Miniſters in *France*, *Holland*, *Geneva*, &c. put below Women, and ſuch Idiots? I wiſh our infallible weight had urged you more, as we do.

1. To a deeper ſenſe of the inſide, ſpirituality, and *comprehenſiveneſs* of the Divine Law, and of all our imperfections in our higheſt attainments, and moſt *raiſed* and *refined*

fined thoughts of God, and his Covenant, and eternal Life. Now we are ſo *broken* in our Underſtandings, *polluted* in our Affections and *crippled* in our Wills, that that God whoſe *eyes are as a flame of fire*, ſees more evil in our *beſt* thoughts, words and works than we ſee in our *worſt ones*, which made *Iſaiah*, the greateſt of Prophets, and *Paul* the greateſt of the Apoſtles to cry out as they did: *Iſa.6.5. Rom.* 7. 24. That you may ſay after your *blindneſs here*, the words of *David* in this ſenſe. *I have ſeen an end of all perfection; but thy commandments are exceeding broad*, Pſalm 119. 96.

2. To a more *raiſed* view of the *perſon, excellencies*, and *offices* of the Holy Jeſus: I need not ſay ſo much here as on the firſt Head. May you be as famous *there*, as *here*.

3. To a more humble walking before God, and Man, for the wrong you have done to both, by your once vile Doctrines, and conſequent practices.

Other things, I ſtick not in the leaſt to ſay, *Baptiſm it ſelf*, are Mint and Cummin in compariſon of theſe things. But you, as well as we, know among our Parties whoſe common Cant is, if we preſs to theſe things or the like, and tell them of the conſequence of their Immoralities, we *are baptized, and ſo made members of Chriſt, Children of God: Inheritors of the kingdom of Heaven*: Nay, no wonder, when not only *Baptiſm*, but their own *Superſtitions* ſhall take the upper place of theſe. Let a Man be a

ſtock

ſtock or ſtone in the greater points of Religion (not to ſay prophane) if obſervant here, he hath this commendation, or note of a good Chriſtian: He is a good Church-man.

I pray you Brethren conſider.

1. It is well known, when Biſhop *Land* had *unchurched* the Reformed Churches beyond Sea for want of his Epiſcopacy, many famous Divines in the *then* Church of *England* cryed out againſt him as a notorious Schiſmatick or Schiſm maker, for *unchurching* their *Siſter Churches*: And the like cenſure alſo paſt on all his Followers. I hope ſome worthy Conformiſt will draw up a heavier charge againſt *one* that hath not only *unchurched them*, but *unchriſtianed* them.

2. It is alſo well known when in the Reign of King *James* the I. three Scotch Presbyters were made Biſhops, *Bancroft*, and others blamed Biſhop *Andrews* for objecting their *non Ordination by Biſhops*. But now is riſen up a man (not *Dodwell* only, tho ſome ſay a man in his Cloathes) who like a *damning Donatiſt* confines Salvation to his own Party. The *French* and *Dutch* Churches in their Confeſſions of Faith aſſert Presbytery; and they that are Ordained ſubſcribe to theſe Confeſſions. In vain is it therefore with *Durel*, our Author, and others to tell us of a man here and there that own'd the Engliſh Epiſcopacy. But I pray how many of them did ſo in oppoſition to Popery, not their own Government.

3. It is notorious also, when *Schismatical* Bishop *Laud* condemned the discipline of Presbyterian Churches abroad, he at the same time condemned the Doctrine of the Church of *England* at home in many and weighty Points. *Predestination* was turned into *Post-destination*. *Free-will*, *Justification* by *Obedience to the Gospel*; *falling away from Grace*, and other Doctrines exploded by Protestants as popish, were preach'd up, and great advances made towards *Rome* dayly. He that should please the Court in looking as much like a Papist as was possible for a pretended Churchman to do, stood fair for preferment. That Bishop *Laud* lov'd a Papist more than a Puritan his very Advocates own.

3. For *Ignatius* his Episcopacy, that our Author and others tell us so much of, a Bishop *was only the Pastor of one Church*: And these were frequent Preachers, who had not learnt the distinction of *prædicare per se, aut per alium*: to preach by themselves, or by another. They that have now gotten it may find as bad a distinction to their ruin, *præmium accipere aut per se, aut per alium*. To receive their reward by themselves, or another. *Timothy*, whom they call a Bishop, was to preach (not drink) in season and out of season.

4. Whatever hard Character our Author after others hath put on the Presbyterians, yet *Hooker* confesseth the contrary, *That they were the best sort of men*, if *among themselves*, and that our *silly women* (as he un-

worthily names them) were not laden with *evil works*, but good ones, and commends *Calvin as the wiſeſt Man that ever* France *knew*: yea, and makes it a branch of his Wiſdom, that he eſtabliſhed *Presbytery*, where he did: (For *Hooker* laughs at any *Divine right of Epiſcopacy*:) For this our Author even damns him. His preſent Majeſty cannot but know we are his beſt Subjects. No Plots among us againſt his Life: No Friends among us to the once Tyrant, and now Traytor. Flatter who will, we did more than talk of Loyalty. Who impeded his affairs? had not the *French* King been tamed long ſince, and ſo with leſs Money and Blood, had things been managed by other men? Let our Accuſers be judges here, who of them dare ſay otherwiſe? Had not Reverend Fathers, and Brethren kept days of Thankſgiving for the returning of the ejected Tyrant, had the laſt *Plot* taken effect?

6. Our Author hath helped the Papiſt in cenſuring us. *Barrow* will be famous no doubt to the end of the world for his profound unanſwerable Diſcourſe againſt the *Popes Supremacy*: he owns not *Peter* to be a Biſhop of *Rome*. Dr. *Sall* hath prov'd the line of the Papacy broken, to the overthrow of their Religion.

What Biſhops by the way had the old *Waldenſes*? Doth *Perin* mention any ſuch?

They that firſt planted the Goſpel in any place were greatly honoured for their Wiſdom and Piety, and ſo lookt on in the Church as the chief Biſhops or Presbyters: in time this

chief

chief Man being continued, pav'd the way for Antichriſt. Had there thus been no Biſhop of *Rome*, there had been no Pope of *Rome*, &c.

7. *Paul* calls *Timothy* an Evangeliſt, not a Biſhop. *Do the Work of an Evangeliſt*, ſays he. *Jeremy Taylor* ſays an Evangeliſt was one who went up and down and planted Churches here and there. When he is charged to Lay hands ſuddenly on no Man, this will no more prove Ordination to be only his Work than Preaching, for he bids him preach in ſeaſon and out of ſeaſon. What, none but he! yes ſure, his Fellow-Presbyters, 2 *Tim.* 4. 5. *Peter* writes himſelf a Presbyter. What! was this before his Epiſcopal Chair was made at *Rome*, or he had ſat down in it? 1 *Tim.* 4. 14. Remember, it is not by the Office, but Hands of the Presbytery.

8. For the *Succeſſion* ſo much talkt of, can he, or you, imagin God hath made all things hang on that uncertain Thread. How often do great Writers tell us it was broken?

I know, Brethren, it is no ſmall trouble to many of you to hear one cry, *Come to our Church*; take our *Baptiſm and the Sign of the Croſs*; and another, *Come take our Baptiſm, and be dipt with us*. We, you know, trouble you not with ſo great and hideous a Noiſe, but rejoice to ſee you ſo *ſound in Doctrinals*. If, with Mr. *Dell*, you did not believe Baptiſm to be any Ordinance of Chriſt ſtill to be continued, I deny this *Error* to be *damnable*. Let them prove it that ſay it: But if you are convinced it is your Duty to be baptiz'd the

Caſe is alter'd. And if you queſtion it to be a Duty, it is, I confeſs, a Wonder to me. He that *runs may read.* Let not, I pray you, the Raſhneſs of *our Author* make you deſpiſe this great Ordinance: Of which I ſee ſome of you are in danger, who are put back by this late Piece. The Rents in the Church of *Corinth*, *I am of Paul, I of Apollo, I of Chriſt*, did not make that Church out of love with the Ordinances themſelves.

I pray our Adverſaries, who take liberty of writing againſt us, and to begin with us in the moſt provoking Language, to give us ſo far the like liberty to make our Defence: If not, to be plain, we will take it.

I may ſay to this *hard, bitter, damning*, what ſhall I ſay, *Conformiſt*? No, but Diſſenter, (I know what I ſay, and ſo doth he,) and that not of the beſt ſort. Had the Presbyterians at home and abroad been ſold *for Bond-men and Bond-women*, as Queen *Eſther* ſaid to *Aſſuerus*, I had held my peace; but we are all ſlain: There is with his Maſter *Dodwell* and him no viſible way for our Salvation, eſpecially after his Warnings.

I ſee it high time to remove one Objection, and indeed no ſmall one.

Obj. But oh! how will the *unreformed* Foxonians, eſpecially the *Pennites*, rejoice to ſee me drawing out my Pen againſt the Man, whoſe *Snake in the Graſs* I have ſo often with all the World magnify'd!

1. We, and all the Churches in all Ages, have magnified *Tertullian* his Apology, and yet all have

have cenſur'd his *Montaniſm*; and when he turn'd a *Montaniſt*, he was of the ſame Spirit with our Author, againſt thoſe that follow'd him not, when he ſaid the Paraclet reſted on *Maximilla* and *Priſcilla*, which might be as true as that it reſts where our Author directs. I might ſay the like of *Origen* againſt *Celſus*: a Book always, and by all Men admir'd, who yet cenſur'd his dangerous Opinions, and call'd the *Origeniſts Hereticks*. So *Auſtin*'s Labours againſt the *Donatiſts* (damning Brethren of our Author,) but eſpecially againſt the *Manicheans*; who yet, all as one Man, cenſure him as a *Durus Pater Infantium*, denying the *Salvation of Infants without Baptiſm*, and other Errors, yet was he not ſo *hard* as our Author. No end is there of naming *Wicliffe Luther*, the *Albigenſes*, *Waldenſes*, and others.

2. The Quakers themſelves write reſpectfully of him, whom they call their *moderate Churchman*; yet will Cenſure him as a *Churchman*. I hope by the way, none of the Church of *England* value him as a Man of any *learning* or common civility, who have read my Reply to him.

3. The holy Scriptures commend and blame the ſame Perſons and Churches for different things. *Nevertheleſs, I have a few things againſt thee*, is ſaid of the Churches after a Commendation of them.

I think it, Brethren, proper here to tell you,

1. That

1. That I disown the Letter sent against you to the Quakers at *Reading*, subscrib'd *Witness my hand Trepidantium Malleus.* I doubt not but it was done by one of Mr. *Penn*'s Disciples.

2. That if you would know my mind about Liturgies and Ceremonies, as now about Episcopacy, you may find it in my *Apology*. May not what I have there done be lookt on as an Answer to the late *Dialogue between a French Protestant and a Dissenter*, bound up with the *History of the Philadelphians*, that new Sect in *London*, much like the *Family of Love*: That say, they *are Christ's Bride; that prepare for the sudden Coming of the Bridegroom, and think hard of all that come not over to them*, as doth our Author. These *Philadelphians* think they are rais'd up, as Dr. *Beverly* imagin'd Dr. *Crisp* was, to *prepare for his new Kingdom*. Dr. *C.* was such in *Doctrine*, as Dr. *B.* in *Prophesying*, both false and imaginary. Is there no End of the madness of the Prophet? Instead of Humiliation for Prophaning the Name of the Lord in *Prayer*, *Preaching*, and *Discourse*, must he still go on, tho' Providence confronts him, and calls on us all to do the like.

And for his commended Friend Dr. *Crisp*, who tells us, *He that thinks to get any thing by Duties, shall get a knock.* I doubt not the D. got a Knock before he perform'd, or could perform any Duty. If it be asked where, and when? In his *Pole*, when in the *Rocking-place*. How came a Disputant to take notice of such an Impertinent.

pertinent as I and others have prov'd him to be.

AND now I think it high time to Animadvert on ſeveral Paſſages in our Author's Book, I only premiſe,

1. That you cannot expect that I ſhould reply to his Plea for *Epiſcopacy* at large, who ſeems to take little notice of thoſe *elaborate Authors* that have done it. The Author is a Man of better Reading than to be told who----

2. That I do confeſs that this cenſur'd Diſcourſe at firſt reading ſeem'd more plauſible than others I have read; more than Biſhop *Hall*, (tho' it may be he had the leaſt hand in it) Dr. *Taylor* or others that have written of the *Divine Right of Epiſcopacy*.

3. That had our Author written with that *moderation*, or *civility*, that ſome others have done on this Subject, or with as little ſharpneſs as theſe two, I had not only not wrote ſo *ſeverely*, but have been altogether ſilent.

4. That it is evident, the old famous Advocates for the Old (not New) Church of *England*, never thought or ſaid what our Hector *confidently* and *dogmatically* aſſerts, *Epiſcopacy* to be *Jure divino*; no, they were content with the *Jure humano* (I ſhall not ſay much of them that ſaid it was *Jure diabolico*.) *Hooker* was an *Eraſtian*, and therefore denied it, *Eccleſ. Pol.* Biſhop *Jewel*, Biſhop *Davenant* dreamt not of it.

5. The

5. The Divine Right of Epiſcopacy began in the time of King *Charles* the Firſt by *Laud*. A ſecond *Eraſmus* to be painted between Heaven and Hell, in whoſe Study was found a Bible with a curious *Crucifix* on the *outſide*, who attempted a *Union* with *Rome*, and *Caſſandrian* Articles were cried up. Theſe Men, *Heylin*, &c. now pull down Sabbaths. The *Sabbath* loſt its *Jus divinum* when *Epiſcopacy* found it. Now *Laud* and others Silence Men, and ruin them, for not Reading the bleſſed Book of *Sports*, and countenancing innocent Diverſions, as Bull-baiting, *&c*, Praying and Preaching were ridicul'd. Only Prayers read (and on Faſt-days too) Preaching forbidden. Now every ſober honeſt Man that minded Praying and other good Duties in his Family, or would not prophane Sabbaths, was a Puritan. This, ſay I, further'd juſt Separation, and Reformation.

6. Some of their greateſt Weights ſince have detected this folly, of the Divine Right of Epiſcopacy, as others before never thought of it. So the Rector of *Sutton* in his *Irenicum* moſt learnedly, againſt whom barked only the Dean of St. *Pauls*, but could not Anſwer, nor attempted it. So Biſhop *Croſts* in his *Naked Truth*; to name no more.

7. Without this, no ſober Anſwer could be given to them who were ſuch *Popelins* as to deny the Reformed Churches abroad *true Churches*, *Jeremy Taylor* throws away the common Salvo; (which our Author looks on too, but lays aſide.) They *could not have Epiſcopacy*:

piſcopacy: He ſays they might, and ſays, *He knows not what to think of them.*----We loath this Church the more for theſe things.

Are our Ordinations nothing, or Sacraments, without an Epiſcopal Paw? I had almoſt ſaid, I could ſooner believe Chriſt had no Spouſe on Earth, than that this preſent or late (not former) Church was ſhe. She was black enough before: but our Author, to make her leſs ugly, and to invite others, and you in particular to her, hath waſh'd the face of this Ethiopian with Ink.

8. Was not our Author the unfitteſt Perſon to call on the Quakers and other Diſſenters (we thank him for the Match, by the way, but forbid the Banns) to conform to the Church of *England*, and almoſt under pain of Damnation, and yet he *diſſent himſelf*, and give as bad a Character of this new eſtabliſh'd Church (tho' not of ſeditious Conventicles) as any Quaker would do? I hope the *Reformed Quakers* may as well go without Baptiſm, as have it from their hands, if he would rather go without the other Ordinance than there receive it. If her Prieſts be *Jeroboam*'s Prieſts, who is *Jeroboam*, I pray? The King. Be quiet, pray Sir, be quiet, unleſs you come to Preach or make Speeches, where I heartily wiſh you never may. I hope no Man can ſay, This is either *unſeaſonable or too ſharp*, that knows what he hath written againſt us. He is the firſt *Separatiſt*, *Diſſenter*, (or whatever you will call him) that ſo foully

errd

err'd to damn his Brethren for their Separation.

9. That it may be doubted of their Baptism whether there be a right *Administrator*, *Manner*, or some times *Subject*, as *Bastards*, &c. Was such a one like to be heard by you to love such Worship as theirs, who manage this Ordinance, as if at a Play? I doubt not but he hath unravelled his Work among some of you. Had Mr. *Lock* sat down at *his Humane Understanding*, and our Author at his *Snake in the Grass*, both of them had been *greater Men* than now they are; but he lost that in his *Education of Children*, and our Author----

The King will soon know whether, *No Bishop, no King*. The hot *Scots*, once this way bigotted, now know the contrary, and therefore swore his Majesty to their old (tho betrayed) Discipline, *Presbytery*. Who were found in Popish Cabals to bring back King *James*? What Church hath endanger'd the Cause of King *William* here in *England*? Who sing *Nolumus hunc regnare*? Was Popery in the three last Reigns like to come in on the *Prelates* or *Puritans* back----God hath roll'd away our Reproach.

It is well known who canted after *Dodwell*, No *lawful Bishops*, *no lawful Priests*; No *lawful Priests*, *no lawful Sacraments*; No *lawful Sacraments*, *no visible way for Salvation*: and so we were left to herd with *Jews* and *Mahometans*. And now they add, No *lawful King*, no *lawful Bishop*: and so this Church of *England* is put in the same Predicament with

with Diſſenters. He begins well about a Commiſſion, but not without many flaws.

Was *Mat.* 3. the laſt Verſe, a Commiſſion for his Work, mention'd *Mat.* 4. 7. *Luk.* 3. 2? That was, owning him in his Baptiſm as the Son of God, in whom God *was well-pleas'd*: in him *perſonally* and *myſtically*, Mat. 4. 1, 2, 3. He was forty days tempted in the Wilderneſs. You may as well ſay, in my apprehenſion, he there receiv'd his Commiſſion. Between his Baptiſm and Preaching, other things interven'd. Chriſt needed no ſuch Commiſſion as he ſpeaks of for the time of Entring on this Work.

He ſeems to flag *p.* 2. about *Perſonal* and *Sacerdotal* Qualifications. Is Holineſs indeed of the former ſort? Who ſays Holineſs alone is ſufficient? Many things are neceſſary, that are not ſufficient.

He alſo *p.* 3, 4, 5. "Inſiſts much on Succeſſion, and, as we reckon, on Succeſſion of "Kings, not Conſtables; of Mayors, not "Sergeants; ſo of Biſhops, not of Presbyters, and ſo cites *Euſebius*: Some ſay *Paul*, "others *Joſeph* of *Arimathea* firſt preacht "the Goſpel in *England*; and that in the Dioceſs of *London*, there was an Archiepiſcopal "See before *Auſtin* the Monk came into "*England*. That the Presbyterian Anſwer "is, *London* was then one Pariſh, *&c.* To all which I thus reply.

1. To convince you Brethren, or the unreformed Quakers, which, he ſays, is his main deſign. One would think he ſhould have found you

you and them other, and much better Books than *Eusebius*, &c. Do you believe the Story *Eusebius* tells *of the King that sent an Epistle to Christ, That he would be pleas'd to accept of his Kingdom?* Whether he was an *Arrian* or no, I am sure he writes favourably of them. I expected our Author would have urged the Argument drawn from the *seven Angels of the seven Churches.* Seeing he doth not, I shall say nothing how the Text confutes it; but only say, Seeing he is so civil to them, I will be so too. They have escap'd a good Brushing; we would soon have consider'd what manner of Angels they are.

2. Tell me, say I. of no Church-History as a Rule of Church-Discipline, but the Acts of the Apostles; and such places of Scripture: where we are sent, and no-where else.

3. He cannot but know Ecclesiastical Writers are divided about this Succession: He grants that *Peter was Bishop of Rome*, (for which the Papist will give him a thousand Thanks:) but who immediately succeeded? *Clement* say some, *Linus* say others. Some learned Protestants deny *Peter ever was at Rome.* But I shall not digress here. What doth our Author make his Authors fall out so soon, about *Paul* and *Joseph* of *Arimathea*, who shall have the Laurel?

4. Was *London*, *London* then? Is it not much enlarged since the Fire? Who knows whether so large then as one of our Corporations, which hath but one Parish-Church in it? Such are in most Counties in *England.*

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He goes on, *p.* 5, 6. That *we plead that a Biſhop and Presbyter is all one in Scripture*, &c. We do ſo, *Acts* 20. 17, 28. Why had not our Tranſlations favour'd us as well as you? *Paul* call'd the *Presbyters of the Church*, and tells them they ſhould take heed of all the Flock over which the Holy Ghoſt had made them *Biſhops*. I hope he will not ſay as Dr. *Taylor* did, They were Presbyters when they came together, and *Paul* made them Biſhops before their departure at that time. Dr. *T. of Epiſcop.* Well, when *Paul* call'd all the Presbyters there, where was my *Lord Biſhop?* Was he at home lazing in his Palace? Or was the *Right Reverend Dioceſan* aſham'd to appear for not Preaching, or for Reading other Men's Prayers, or for being a Perſecutor? No; there was *no Biſhop in all that Dioceſs*. *Paul*, Col. 1. 1. ſalutes the Biſhops and Deacons: How came he to forget the Presbyters? Had the Biſhops drove them all away for *Preaching twice on a Lord's-day, or ſometime a Lecture on a Week-day, or not reading a Book of Sports?* There were, it ſeems, many Biſhops there, and yet not one.

"Here, we are told, we may as well call "Chriſt a Deacon, *Rom.* 15. 8. So may an "Alderman be call'd a Presbyter; a Captain "an Emperor. Or that Kings were Dukes, "becauſe the Greeks call'd them ſo, 1 *Tim.* "1. 19. Againſt a Presbyter receive not "an Accuſation, *&c.* That Identity of Name, proves not any of Office. But they were all call'd ſo in the Texts before named, when

when met together. I will not now enter on a Diſpute of Lay-Elders, which St. *Ambroſe* I am ſure aſſerted. Let them, ſay I, go packing with their Lay-Chancellors, who ſometimes play the Biſhop too, and Excommunicate at their pleaſure. Oh horrible Prophaneneſs! See the Outcry honeſt Biſhop *Crofts* made about this of a Story he knew, and tells the World of in his *Naked Truth*.

Did *Jerom*, p. 8. when he ſaid *what Aaron, and his Sons and the Levites were in the Temple, that was a Biſhop, a Presbyter, a Deacon in the Church*, ſpeak of what was *de jure*, or *de facto* only? Our Author cannot but know. *Jerom* denied any difference between Biſhop and Presbyter by our Lord's appointment, but by humane Conſtitution, Epiſt. to *Evagrius*. But I hate doing ſuch things over and over, when all hath been proved beyond the denial of our *young Man*, or Men *greater*, as well as *older*, than he.

He compares, *p.* 8. the *Presbyterians to* Korah, *who roſe up againſt Epiſcopal* Aaron, *&c.* Why had he not ſaid *Pope* Aaron? For if the Office of the High-prieſt prove any thing, here it proves a Univerſal Paſtor, or a Paſtor of all Paſtors. For,

1. There was but one High-prieſt; but now we have many *Biſhops*, and, that which is more pretty, *Archbiſhops* too.

2. No-

2. Nothing is more evident than that this One High-prieſt was a Type of Chriſt, and none other: and this the Apoſtle proves at large to the *Hebrews*, Hebr. 5. 7. and *chap.* 8.

3. *Korah* and the reſt knew they had invaded an Office God gave to another, and they roſe up againſt *Moſes*, the Civil Governour, as well as *Aaron* the Eccleſiaſtical one. *The Lord rebuke thee*, may I ſay to your Monitor (or rather Dictator, if he pleaſe) for ſuch *wicked*, *groundleſs* Compariſons.

Did he learn this at any Jacobitiſh Conventicles? Are not in them the preſent Biſhops and Clergy, as well as the Presbyterians, compar'd to *Korah* for riſing up againſt King *James* and Non-juring Prelates? Their *impudent*, *ignorant* Deacons, *Tanners* and *Souldiers* (ſuch have I known) who come and baptize, and ask us *what we have to do with it?* may better be thus compar'd to *Korah*, or their Biſhops to prating *Diotrephes*, as the Apoſtle calls him, 3d Epiſt. *John* 9. who lov'd to have the *preheminence*, and to *caſt Men out of the Church*, without any Authority ſo to do; here is a Picture drawn to the Life of a Lordly Excommunicating Prelate. *Korah* was a Presbyter, ſaith our Defamer, for *he was a Prieſt*. *Hooker* was hard put to it when the beſt of Proteſtants in his time objected againſt the word *Prieſt* (thrown out by our Reformers) to prove Prieſt was a contracting of the word *Presbyter*, Eccl. Pol.

Before

Before I go any farther, I desire him and you to look into Father *Cressy's Church-History*, especially in the beginning, and see what work they two have made of Church-History; and whether one hath not as much serv'd his turn and cause by it as the other.

We are told, *p.* 11. "When Succession "fails what is pretended too, Inward and "Outward, the Spirit, and a Fluency. Well, "the Presbyterians once fill'd the Nation with "Rebellion and Slaughter. What your Martyr was, I have consider'd in another Book. He sought to make us Papists in the Church, and Slaves in the State. Tell of the Wickedness before Forty and Forty one, that occasion'd the after-miseries. Was this now present Episcopacy and Civil Government establish'd by Blood and Rebellion too? We had a King, who as some have said, never did the Nation any service but in two Things: 1. *That he sent away his Brother*, that Tyrannical Popish Persecutor. 2. *That he went away himself.* For the former King his Jester ask'd him when he was about to send out an Indulgence, and said, "I am "about to do my subjects the greatest kind-"ness (for which they will love me) that "ever I did since my Return. Why, said "he, Are you about to go to *Breda*?

The Presbyterians are told, *p.* 12. "of wry "Faces, antick Gestures, nasty Devotions; "and here that pretious Book is nam'd *the* "*Scottish Eloquence.*

For

For my part, I see but little of this in our Meetings, and yet too much. But let our Accusers consider, what Mimical Worship their own is. *Run to the Font*, back again: *Then to the Lord's Table*, &c. Should we once pray so confus'd as our Defamers always, it would be Coffee-house talk for them a Month after. What more grave than our Ministers in their Habit and Expressions; and what more phantastical than the Objector's Weeds, or more incoherent than their Prayers. This have I prov'd. *Vind. Anti. Baxt. Apol.*

Mr. Hicks *is now cited by our Author*, p. 12. *about the* Scots.---

Mr. *Hicks* in *Oxon* was accounted no *Oracle* tho an *Oratour*. Some of his Stories may be as true as that when the famous *Theophilus Gale* preacht and was disturb'd at a Meeting in *Oxford*, That the *Bristol* Carrier was the Preacher, *&c.* Did he his best to save the Life of his Brother, who with other Presbyterians maintain'd him when a poor Servitor of St. *John's* College? Read his *Jovian*, where he tells us, "that all that should rise "up against their King, tho arbitrary, may "be hanged in this World, and without Re-"pentance damned in another.

Then the Church of *England* must to Hell now: Read Mr. *Johnson's* Account of him, and *Passive Obedience in open Resistance*. Did the *Scots* tear the *Curtains*, and play the *Madman* under all their exquisite Sufferings, as this Man at the news of a *lost Deanery*. I heard

heard a famous (tho furious) Church-man ſay he knew many *of their own would not take his Word*---- However I would deſire the Presbyterians to be ſatisfied; For I dare pawn my Reputation on it, that Dr. *Hicks* and our Author love them, as much as they do the King. All alike, All *Korahs*, *Rebels*, *Bloody Men*.

The Story of the Boy at *Weſtminſter*-School who made Extemporary Verſes on *Senes bis pueri*, our Author ſays was *ingenious*, better, no doubt, than moſt Biſhops could prepare. So Presbyterian Prayers are better than many ſtudied ones.

No Man of us pretends Inſpiration: it is an injurious Charge: Only we ſay, There are the Gifts as well as Graces of the Spirit, and they may be ſeparate.

Was Biſhop *Wilkins*, or Dr. *Taylor* the Father of the *Latitudinarians*? Read his Cenſure of Extemporary Prayer, bound up with his Liberty of Propheſying, who made many Anabaptiſts by his baſe perſonating one. Our Author jibes at Biſhop *Wilkins*'s Gift of Prayer (one of the beſt of Books) and ſays *he gave us the Receipt*.---Doth he care for his Receipt in his Gift of preaching? Homilies perhaps may do without our Sermons as well as a Liturgy without our Prayers.

We are told *how* Oliver Cromwell *went to his Prayers*----I hope he did not ſteal them out of a Romance to a falſe God, as *Charles* the Firſt did to his perpetual Infamy.

An-

Answer, *John Goodwin* or *Iconoclastes* better. Did this Man never hear of a Brother of his burnt for a Witch, as well as of Major *Weer*? What can such Stories prove?

Our Author makes Dissenters *Alms-deeds as nothing*, 1 Cor. 13. 2. is cited, *whilst guilty of Schism*---- The Apostle, say I, struck at this Damner; and such as he, if any such then were. *All*, says he, *is nothing without Charity.*

Well, it is not time a day to call, with *Parker*, for *Axes* and *Hammers*. I confess, I see a necessity of changing and revoking my Opinion of this *Goliah* for this wicked Passage.

Are we indeed all lost? Tell him, I pray, that *Lucifer*, as he foully mistakes, was not the *Devil*, but the King of *Babylon*, p. 15. What he writes about Schism, I have consider'd in my Apology.

Suppose none must Baptize but the Bishop, or give the Lord's Supper, or Marry, (as our Author names) would not all say, *This was a horrid Imposition?* Is he fit to Excommunicate, who knows not the Offence, or its Circumstances, nor the Offender, or such who cast not Men out of the Church for Blasphemy or Prophaneness, but for a Ceremony?

Now, after his bitter Expressions against the Dissenters, he writes favourable of (if not his Brethren, yet Friends of) the Church of *Rome*, p. 17. *They were ever a Church*----

Well, Hope there may be of *uniting* in time. He grants their Succeſſion from the Romiſh Church; and that ſhe is a true Church, tho guilty of Idolatry, prov'd by our Author, *p.* 18. *If a Brother be an Idolater.* Finer yet, *Covetouſneſs, which is Idolatry*; and *Aaron's pro tempore* Idolatry he thinks proves his Aſſertion. *Idolatry doth not unchurch.* Oh! Many Papiſts confeſs it doth. *Goodwin Catholicks no Idolaters*, &c. He adviſeth us *Korathites*, p. 19. to conſider the *misfortune of our Education.* We beg him to conſider his, who thus impedes his Work by numbring us with the Quakers. See how the Quakers triumph here, *Antidote againſt the Snake in the Graſs.*

He alſo ſays, *p.* 21. *He that would write the true Hiſtory of Presbyterianiſm, muſt begin at* Rome, *not at* Geneva------

What impudent Perſon ever ſaid it till now? Read *Fiat Lux*, and ſee whether many Papiſts are not as zealous for the *Divine Right of Epiſcopacy* as our Author. In the Council of *Trent* I remember (I cannot cite the Page for Reaſons I have more than once given in other Books) ſome hot Papiſt for the Divine Right of Epiſcopacy, ſaid St. *Jerom* and St. *Auſtin*, fell into the *contrary Heriſy.* To which it was well replyed, It was a bold Word to charge theſe two famous Fathers of *Hereſy*------

He ſays, *p.* 24. *chap.* 4. The *Diſſenters here*, the *Hugonots in France*, (is this the

Voice

Voice of a Proteſtant or Papiſt by the way?) and the *Presbyterians* in *Holland* and *Geneva*, are nothing to the *Latin Churches*, or them that own *Epiſcopacy*.---See with what Contempt he handleth us, and with what Reverence the Papiſt.

The *Armenian* and *Jacobites* be theirs, *p.* 25. Much good may ſuch Company do them, ſay I. He ſays, the *Presbyterians*, *Independents*, *and Anabaptiſts*, *damn one another*, *and deny one anothers Ordinations*.---Conſider you, how falſe and odious this Charge is.

Sect. 7. *p.* 27. We are *told Chriſt ſent a Devil to preach*.---Chriſt there acted as a Miniſter, as a Man, (not as God,) and ſo was our Example. I affirm *Judas* was a *viſible* Saint, tho' an *inviſible* Sinner; *De occultis non judicat Eccleſia*. The Life of *Judas* was ſo blameleſs, that none ſuſpected him when Chriſt ſaid to the Twelve, *One of you ſhall betray me*. What is this to infamous Preachers, that ſcoff at Chriſtianity, are openly lewd. Well, we are told *Phil.* 1. 9. *Paul* rejoiced Chriſt was preacht, tho' by them that did it of envy, and all to prove prophane Men are lawful Miniſters.

Either *Paul* rejoiced *in tanto*; that ſeeing they preacht, they preacht Chriſt. (Would ſome of theſe Men did by the way,) but not *in toto* that they preacht. Or elſe, let any prove they were ungodly Men of whom he ſpake, tho' they fell before a Temptation, as *Demas* did and others, who *forſook Paul* and

ſought

sought their own; and therefore, by the way, I know not whether *Demas* was an Apostate any more than *Clement* or *Luke*.

Were the People bound by *Ely*'s Sons to bring Offerings, who lay with the Women that assembled at the door of the Tabernacle? Who would receive the Lord's Supper of such? If the People abhorr'd the Sacrifices of the Lord, loathed the Duties themselves, they sinn'd: But all think not they sinn'd in forbearing at that time. *Read* Pool *on the place.*

If Proof fail, our Author makes it up by Confidence. Hear what he blasphemously and maliciously says, *pag.* 53. *Episcopacy stands so firm as can never be overthrown, but by such Topicks as would render Christianity it self precarious.* Then farewel Christianity were this falsity a truth.

Who is this *Goliah*, that hath thus bid defiance to the Armies of the living God? A *David* without his Armour, with a Stone taken out of his Bag, may cause him to fall to the ground. And this, I dare say, Thousands in the Church of *England*, Bishops, Clergymen, Noblemen, Gentlemen, *&c.* will loath this damning blasphemous Disputant, and cry out, That *such Advocates for their Church cut her throat*; which is true. Tho' I doubt not the Piety of many in that Church, yet, I profess, there are two Things I cannot prove, yet will not deny. (I pray observe my words, to prevent mistake,)

1. That

1. That any Bishop in that Church can be Pious, who would swear Men, if occasion be, to Church-Wardens Articles, Ruin the best of Men, &c.

2. That it is lawful to hear any of them, &c. Do they think to hoodwink all the World? How far doth a Negative Religion go with many such? Such Ministers and Hearers he sober Men. No *Drunkards*, no *Swearers*, &c. Is it indeed unlawful to receive the Lord's Supper from Presbyterian Ministers, and lawful from them that say, *A Coach and six Horses is the best System of Divinity*, the *Scriptures* are *Wish-wash*, or as one said? *What Mr. Genesis says*, I cannot believe: Or bid Companions stay at Church-door till *they go in and give the People a little Bread and Wine, and then they would come to them again*; Or, that should in reading Common-prayer in *Oxford* (which I heard) pray in a Mockery for our *Stubborn Lord the Queen*, &c. Reading Common-prayer in the Hall.

AND now I shall consider our Author's Supplement, and the many Authors he Cites for the Antiquity, and Divine Right of his Episcopacy.

1. He cannot but know the Papists often Cite the same Authors against them which they Cite against us, and some of us do the like against them both. Who knows how

many Books cited are ſpurious, or how many Interpolations? Read Monſieur *Dally* and Sir *Kenelm Digby's* Uſe of the *Fathers*, Mr. *Hanmer's View of Antiquity*, and others. See how *Jeremy Taylor* ridicules Appeals to them in our Controverſies. He much ſports himſelf with this in the afore-named Book *Liberty of Prophesying*.

2. Beſides, our Author's Citations are ſo *ſtale* and *common*, that I know not what to ſay, they may be had at ſecond-hand in a multitude of Books. I remember I have heard of a *Terrefilius* in *Oxford* that cited a great Number of *Fathers*, and *famous* Authors, (as doth our Young-man) and cloſed all thus, *Cum multis aliis, quos nunquam vidi, nec viſurus ſum.* I hope better things of him. No man hates ſuch Pedlers in Divinity more than I, and I hope in this thing I have your Dictator's Company.

3. As for *Ignatius*, I read with great Expectation, but cannot believe other ſtories beſides their obſerving of *Lent* he ſpeaks of; many learned Men look not on them as genuine.

4. As for *Cyprian*, it is well known he believed no Man viſibly ungodly (for that is our Queſtion,) might be owned as a lawful Minister. Mr. *Rogers* on the 39 Articles for this cenſures this Father. Many groſs things, and forced Expoſitions have I read in this Father, too groſs to name.

5. *Auſtin*, on the firſt *Pſalm*, tells you

Chriſt

Christ is the Man, and *none but he*, Psal. 1. 1. For all walkt in the way of Sinners but he. On the 8th *Psalm* he tells us, The *Sun* and *Moon* were *Civil* and *Ecclesiastical* Government --- He is said to be of *Jerom's* mind about Episcopacy, his flaws in that book are endless.

6. Were not such Bishops our Author writes of, *Senior Presbyters?* Bishop *Usher* told King *Charles* the First, *That of Old, Presbyters ordain'd their Bishops.* See Mr. *Baxter's* Life.

7. Was the Difference a Difference of *Order* or *Degree?* This Question should have been consider'd by our young Gentleman, then fewer Citations might have serv'd the turn. Had a Bishop a new Ordination or Consecration?

8. It was well he recall'd himself when he tells us, *Calvin own'd their Episcopacy, and others desir'd it*---He says, *They might have had* it---Must a Thousand Parishes, and Thousands by the year make a Bishop? I am sure the *Dutch* Divines in their *deservedly admired* Annotations assert the *Divine Right of Presbytery*, and so did the Synod of *Dort* in their *Confessions of Faith*. Then *English* Bishops declar'd their *dissent* in Discipline but agreement in *Doctrine*. But alas, the *Doctrine* is thrown away since, yet *subscrib'd* and sworn too. *Gulielmus Apollonius* in his Discourse of *Synods*, congratulates the pulling down the *English Hierarchy*. If a man here and there liked the *English* Episcopacy better than Presbytery,

there are many (and ever were) in the Church of *England* that liked (and ſtill do) Presbytery better than Epiſcopacy.

9. About Succeſſion, our Author talks of, I referr my ſelf to a learned Diſputation (and a large one two) between Mr. *Baxter* and Mr. *Johnſon* about this point. Mr. *Baxter* hath ſpoken my heart in this thing *Reliquiæ Baxterianæ*; what if, as he ſays, any private Chriſtians ſhould convert to the Faith any remote Pagan Iſlands, where no ordain'd Miniſter could be had, muſt they go without Baptiſm and the Supper? No, chooſe one among themſelves, *&c.*

10. Suppoſe all true: Epiſcopacy was of divine Right, yet the Terms of their Ordinations, *&c.* are wicked, as I have elſewhere conſidered.

Do they not begin their *Function* with a *notorious untruth?* Is not a *Nolo Epiſcopari* ſo, in them that deſire it? Was Biſhop *S.* the only Man made Biſhop by the Interceſſi- of *Nel G?* The Price of a Whore was not to be brought into the Houſe of the Lord. Are not the required Subſcriptions abominable? "Whoever ſhall ſay any thing in the "Common-prayer-book, Book of Homilies, "or Thirty-nine Articles, is contrary to "ſound Doctrine, let him be *ipſo facto* Ex- "communicated, till he repent of that his "wicked Error, I remember is one of their Canons. All the *Arminians*, as well as we, are gone. Who dares ſwear to deliver godly

ly Men to the Devil about Toys and Ceremonies?

Episcopacy was an Intrusion in *Scotland*. When Bishop *Laud* and King *Charles* the First sent a corrupt Common-prayer-book there, not such as the *English* one, much worse. All know the Event. *Ignatius* his *one Altar*, *One Church made a Bishop*, proves him ours more than theirs. This hath been prov'd by many, and our Author cannot reply. Dr. *Stillingfleet's Mischief of Separation*, 2d Part, says, When the Apostles were dead, the Church thought it fit to choose Bishops in their stead.---- Then it seems this Office was not from Heaven, but of Men. He seems to clap a *jus Ecclesiasticum* on Bishops, as Bishop *Sanderson* did on the Lord's Day, denying the *jus Divinum*, yet not granting the *jus Humanum*. Nice distinctions, if throughly examin'd.

Who shall regard some Authors, when in our Bibles we read *Titus* 3. in the end of the Epistle, That it was *written from Nicopolis?* When *Paul* says in the Epistle of *Nicopolis*, *I intend there to Winter*, not *here*; for so it must have been. Bishop *Titus* and this may go together.

St. *Ambrose*, on the 8th of the *Romans*, says, Women, as well as Men, of old, did both Preach and Baptize; but doth our Author, so great an Anti-Quaker, believe him?

It is well known the Papist were wont to ask, Where was your Religion before *Luther*? as our Author, Where was Presbytery before *Calvin*? It was well answer'd by one to the Papist, in the Bible, Where yours never was. So say I here; and, to be plain, if I find not these men's Episcopacy there, I care not where I find it.

I dare appeal from the Mouths to the Consciences of our Accusers, let them say what they will; Whether, when the Presbyterians left their Places on *Bartholomew*-day, in the Year 62, (over-run with Ignorance and Prophaneness when they came into them,) they might not say what *Augustus Cæsar* said of *Rome*, *Urbem Romam inveni lateritiam, reliqui marmoream*.

AND now Mr. *Keith*, I apply my self more particularly to you, to judge between me and this damning Defamer. You know how ungrateful and displeasing this Work is to me, that I have desir'd others more fit every way to appear. Had not the witty, and yet accurate Mr. *Alsop*, had another unhappy Controversie before him, I had hoped there to have prevail'd. You know I did by you frequently desire our Author to decline such *frequent*, *severe*, and yet *causeless* Blows at Presbyterians and Presbytery it self, but all in vain. What prudence had it been in him to have hid our Controversies from the Quakers? I remember Sir. *Walter Rawleigh* in his *History*

story of the World, blames the Ministers that would not bear with the Inhabitants of *Congo* in one thing, *Plurality of Wives*, (of which they could not be convinced as an unlawful thing,) when this made them part with Christianity it self.

I know, Sir, you cannot be easily impos'd on here. *Croesus* tells us, you were the most learned Quaker in the World. I do believe *R. Barclay* was a Boy, and *W. Penn* a Child in comparison of you, when you once met together. How much I value your Conversation, I need not tell you. I know you are convinced Water-baptism is an Ordinance of Christ, and desire it for your Friends and Children, but not *self*, you being baptiz'd in Infancy: and *Pedo-baptism* I know you own.

I pray consider, I speak to you as a *Man*: What think you of the Baptisms our Author invites the Reformed Quakers to? To see (Oh to see) a Minister of the Gospel take up a book and read other men's Prayers to God, and Words to the People; to interrogate Sponsors as if at a Play, and make them all perfidious too, to come with an additional Sign of humane Appointment! Observe how the Font is placed by the Church-door, that the People often cannot hear what is read, and so either go away, or sit still, hearing little but a Sound. These are the Men that have betrayed, as much as they can

th-

the Cause of Infant-baptism. Observe how Mr. *Tombs*, Colonel *Danvers*, and others, triumph from this practise. And Bishop *Laud*, that *Infant-murtherer*, brought in Dipping Children in the Font, till many died.

And observe, the Church of *England* yet requires *Plunging*, and allows Sprinkling but in a Case of Necessity. So that as far as I can see, our Author and all the Tribe of *Levy*, are Nonconformists to their own Church-Orders and Canons.

Accept, I pray you, of this plain Reply to a Disturber of you. I assure you Sir, I think,

1. I have done it as well as I can.

2. I have done it better than I thought I should, being so far from my Study.

3. I have not done it so well as I wish, or as I believe others would, had they thought it convenient in the present posture of Affairs to *come forth*.

If it be charged on the Presbyterians that they are of a *persecuting Spirit*, and the now banishing of Papists and others proves it, and justifies the *French* King in persecuting the Protestants: I answer,

That

That the *French* Proteſtants were ſo far from taking up Arms againſt King *Lewis*, that they took up Arms for him, and mowed down all his Enemies: That they brought him to his Throne, and fix'd him there; and yet he deſtroys them: but King *William* hath not ſo done, but dealt ſharply, yet mercifully, with thoſe that fought againſt him, and ſought his Life, and thirſted after his Blood. Here Proteſtants are puniſh'd as well as Papiſts, not for their Religion, but for Plots, and to prevent Attempts any more of this nature.

I know the King and his Righteous Cauſe is ſtrook at in almoſt every one of our Author's books: but I think it is almoſt time to ſay as one lately did, *Send my Coat to the Taylors to Turn it, for I declare it is high time.* We who are cenſur'd by him (all know) may truly ſay to his Majeſty, as *Pliny* to *Trajan*, *Sic te Deus amet quemadmodum ut nos.* May God ſo love you as we do.

For Mr. *Dodwell* (the Maſter of our damning young Gentleman) I have been informed by a worthy Reverend Divine that knew him, That he was well acquainted with the Fathers, little with the Scriptures: and therefore in his diſcourſe from them, not from theſe, would he fetch his Teſtimonies for his Epiſcopacy. Tell me not of Father *Auſtin* or Father *Cyprian*, ſaid this worthy famous Divine, and Friend of mine to him, but of Father *Paul*, &c. Tell me what Office, what

Duty

Duty had a Bishop peculiar from a Presbyter? He instanced only in Ordination. How comes he then to claim the power of Confirmation, Excommunication, and to be a Pastor of Pastors! *&c.*

It is well known when the Papist cited these Authors against *Luther*, (tho' by the way he cited them better against the Papist; and I remember *Austin* in his lame Comment on the *Psalms* says plainly, *Panis est figura Corporis Christi*, the Bread *is the Figure of Christ's body* then sure no Transubstantiation:) *Luther* said, *Si mille Cypriani, mille Augustini, &c.* If a thousand *Cyprians* and *Austins* be against me, I care not, if the Scripture be for me. So say I. *Kellison* the Jesuit repeating these words of *Luther*, said, *Luther thus spoke in his Cups.* Perhaps some other men think so too, that dare not now speak out.

Whereas our Author tells the World of our *nasty Devotions*—I think no Devotions in *England* so nasty as their own, except in the *mumbling* Jewish Synagogues with their Vails——And I think there are *better Christians, better Subjects, better Worship*, not only in Presbyterian and Independent Congregations, but in those of the Anabaptists, especially here in *London*.

And whereas we are often told of *whining Preachers*——*Paul* says, *Of whom I have told you often, and now tell you weeping, they are Enemies to the Cross of Christ.* Some would have call'd *Paul* a Phanatick, or Fool, for his

his pains. Better be under weeping Miniſters than ſleeping ones. I hope the Presbyterians will at laſt conſider, what is the fruit of ſome men's *moderation*. They have moderated almoſt all away, the *Proteſtant Religion*, King, and all.

Firſt, you were told going to the Service was lawful *occaſionally* to teſtify, (the Lord knows what) *Unity*, and *Love*. When this was yielded to, then you were told *conſtant Communion* becomes your duty (the Magiſtrate interpoſing his Command) where occaſional Communion was acknowledg'd to be lawful. Then ſome came to think Liturgies *the beſt way of Worſhip*, more than Miniſters *conceived* Prayers. Then at laſt Miniſters conceiv'd Prayers was an *unlawful way of Worſhip*, and as ſuch ridicul'd. When I pray, do any Clergymen come to your Churches to ſhew their *moderation*? Thus have ſome fill'd theſe men's Aſſemblies, and emptied their own. At laſt Preaching came to be queſtion'd, and Sabbaths too, by Men who are more Gentlemen (tho leſs Chriſtians) than to reprove in Company for *ſwearing*, *blaſphemy*, *obſcenity*, &c. where Zeal would ſoon appear if a Ceremony of theirs be objected againſt in Company.

Who among us turn *Deiſts*, or *Traytors*, to their King? For what is now done to ſome of them and the Papiſts gone to *France*, I pray conſider? It may be hoped, the *French* King may on their Petition call back his Proteſtant

teſtant Subjects into their Native Country, that ſo our King may permit his Subjects to return to theirs with an Oath of Fidelity. Without this or the like Excuſe, the *French* King, if willing thus to do, dare not for fear of a Jeſuitical Stab, with *Henry* the Fourth, after ſo many promiſes, they ſhould not return to their ſold Habitations. Kings are great Deeps; and muſt be ſo.——

I wiſh thoſe great Accompliſhments God hath given our Author were always (as well as ſometimes) well imployed, and he not tell us Fables for Hiſtory. The falſe Account he hath given of the Presbyterians *neglect of the Lord's Supper*, I have in another book conſider'd. And the Reverend Mr. *Williams* profeſſeth on his knowledge, he hath given a falſe one beyond all meaſure of the Diſſenters in *Ireland* about this and other things; and deſired me ſo to tell him.——

Laugh on, Gentlemen, laugh on at the Presbyterians for Weeping in Preaching: Well, were it if they *wept* more over unconverted Souls, as Jeſus, when he beheld the City, wept over it. For theſe Scoffers we ſee no *tears* fall from them we confeſs, but the *tears of the Tankard*.

May his Sacred Majeſty never forget in what Reformed Church he was born and baptized. May he never forget his beſt Subjects (their Enemies being judges,) who are content, rather to be as Loyal *Mordecai*'s

ſitting

fitting in Sackcloth at his Gates, than be trayterous ill-designing *Bigthans* and *Tereshes* with their Preferments and Honours.

May it please the King also to consider, Whether it be not contrary to the Statute 1 *Edw.* 6. That Bishops keep Courts in their own Names, not in the Name of the King? Whether they who have attempted to prove Bishops *T*—have said nothing to the purpose? Whether that was not a brave English Protestant Number of Men who found the Bill against the Bishop of *London* for keeping a Court in his own Name, not in the King's?

May it please him also to make inspection into our Jacobite Assemblies, where his Sacred Person and Government is disown'd, and a pretence made of a desir'd Reformation. Had *Kett* only his *Oak of Reformation* in the Reign of *Edw.* the 6th, where he was at last hanged?——

May it please him also to consider, Whether his Enemeis and ours, who call the Church of *Rome* a *true Church* (tho' own'd to be an Idolatrous one) her Baptisms valid; and disown Presbyterian Churches at home and abroad to be *true Churches* (for want of the *Hierarchy*) and speak doubtfully of their Baptisms, do not do much to *unchristian* his Majesty, thus baptiz'd? And whether if such a *Notion* take, it may not contribute much towards Attempts to *unking* him too?

May

May it pleaſe him alſo to proceed againſt ſuch Biſhops and Prieſts that have forſake the *Doctrine* of the Church of *England*, ſtill *ſubſcrib'd* to, and owned in *the preſence of God* with *unfeigned Aſſent* and *Conſent*, and yet call it (with their Brethren of a true Church, The Church of *Rome*,) *Puritan* or *Fanatical* Doctrine; Who deny, ſcoff at, and blaſpheme the good old Proteſtant Doctrine of *Predeſtination*; who aſſert *Free-will*, deny *Perſeverance* againſt the old Biſhops, Biſhop *Abbot*, Biſhop *Uſher*, Biſhop *Davenant*, Biſhop *Babington*, and many others. Whether, whilſt the Presbyterians maintain the Doctrine of this Church, they may not more deſervedly be call'd *The Church of England*, notwithſtanding their diſowning their Ceremonies, acknowledged to be ſo *indifferent* and ſuch *Need-nots*, that an *Act of Parliament* could make their *uſe* of them to be a *Sin*. *Doctrine* is of *God*, and denominates a Church more than *Diſcipline*, acknowledged to be of *Men*, and alterable at pleaſure. Is not this a Work becoming an *Orthodox* King in all theſe Points, againſt *corrupt, perfidious Innovators?*

May it pleaſe him alſo to keep Biſhops and Clergymen to their *true Diſcipline*, that *ignorant, ſcandalous*, &c. perſons be not admitted to the Lord's Table. How came Organs in? Bowing to the High Altar, or at the Name of *Jeſus?*

But my Lord the King is wiſe as an Angel of God.

Poſt-

Poſtſcript.

IF it be charged on me, that in two years paſt I have often appear'd in Controverſal Divinity, not once in Practical, I plead, I wrote 15 years ſince a Book intitled *Priſon Meditations and Directions*: To the Converſion of ſome I know, and hope of many more, and that I intend a little Enchiridion, *The Art of Spiritualizing Common things*, and purpoſe to give away Thouſands of them to young Perſons, and thoſe of mean Capacities. What good hath the *Spiritual Breathings* done in the World (Printed about forty years ſince) to them who have not *Capacities*, *Time*, nor *Money* for large Diſcourſes?

I alſo am inclin'd to juſtify the old Methods of Teaching the Latine and Greek Tongue, whereby a numberleſs Number

Number of Men have been made *good*, *profound* Scholars, as we find many daily ſpoil'd by the *New* Grammars and Methods.

1. Is it not neceſſary Lads ſhould be timely acquainted with the moſt Common Nouns and Verbs? This muſt be granted. Then are they not found in the Common Grammar, *Propria quæ maribus*, &c. Why not learned here?

2. How ſhall the quantity of thoſe Nouns and Verbs, long and ſhort, by Authority be known, if thoſe Nouns and Verbs be not learnt in Verſe? For theſe reaſons ſeparate (much more conjunct) is the Common Grammar (with the *Oxford* Notes) moſt eligible.

I am not willing to trouble the Reader with the poor Replies I have met with from the *Makers of New Grammars* to *theſe two* things when offer'd to them.

I can alſo prove, That this *Grammar* may be *well underſtood*, the uſual Claſſick Authors ſo, not only true but elegant Latine ſpoken about ſubjects that offer themſelves in diſcourſe, and the Greek

Greek Grammar and ſome Greek Authors read, and good Greek talkt in Common Diſcourſe, and all in about a year, if the Teacher be not *overſtockt*, and his Heart be in his Work. Or,

1. If he teach them *Memory* by the *Rules* of *Art*, which this way is helped as well as the *Underſtanding*.

2. If he often ſpeak Latine and Greek to them, Engliſhing it himſelf, and cauſing them to repeat what he ſays for ſome few Weeks at firſt, and have them often in his Houſe.

3. If by Kindneſs (or otherwiſe) he can make them delight to Muſe on the new Things they learn daily, eſpecially in the *Evening*, which is the *beſt*, moſt *eaſy*, and profitable *Task* and *Exerciſe*. And alſo to make it familiar to them to ask him that *teacheth* them, or their *Companions*, *Queſtions* where they doubt.

4. If at the end of *every hour* they be allow'd a *quarter of an hour for Diverſions*; for if Time be not *allow'd* them, they will *ſteal* it. To be intent four Hours toge-

together is too much for a Man, much more for a Lad. Sometimes they may be told ſome *witty Poems*, *Latine* and *Engliſh*; The Hiſtory of the *twelve Caſars*; Of the *Kings of England*, and *chief Paſſages* in their *Reigns*, &c. and at ſome convenient Seaſon let all be *written out in their Paper-books*, and they *often examin'd* about them.

God makes not Children *Fools*; Their Parents may make Fools of them, or they of themſelves. Thus therefore may Children of common Capacities do, as many know in this City, where the *Pay* is proportionable to the *pains* and *ſucceſs*.

I had replied to Mr. *Lock*'s Book of the *Education of Children*, had it not been done by a better hand. The making Children go *with leak Shoes for their Health*, is not the only odd Direction in that Book: But he never was a Father, nor Maſter.

I pray our *Three contending Brethren* here in *London*, as if I were on my Knees before them, to conſider what ſome of our *grave Senators* ſay. This unhappy Con-

Controverſy hinders the *King's* and *their* intended kindneſs to the Diſſenters, &c.

I think it is time for them, and our Author, and me, to put an End to this part of our Work. It is almoſt time to turn *the Cask on the Head*; it is more than come to *ſtooping*. I foreſee not I ſhall *ſoon* or *eaſily* be concern'd this way again.

Books

Books publiſht by the Author, and ſold by John Marſhall, *at the* Bible *in* Grace-church-ſtreet *near* Cornhil.

William Penn, and the Quakers Impoſtors, or Apoſtates, *&c.*

A Reprimand for the Author of a Libel, intitled, *Mr.* Keith *an Apoſtate.*

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A Cenſure of *George Fox* his Journal, and *W. C.* his *Trepidantium Malleus intrepidator malleatus*, and *B. C.* his *Hammerer defeated.*

Vindiciæ Anti-Baxterianæ, or Animadverſions on the Life of Mr. *Baxter*: written by his own Hand, and publiſht by Mr. *Sylveſter.*

An Apology for Congregational Divines againſt the Charge of *Criſpianiſm* or *Antinomianiſm*, Countenancing the Preaching of Incompetent Tradeſmen, and Cauſeleſs Separation from the Publick Worſhip.

Three Contending Brethren, Mr. *Williams*, Mr. *Lobb*, and Mr. *Alſop*, reconcil'd and made friends, by an Occaſional Conference with Three notorious Hereticks, Mr. *Humphrys*, Mr. *Clark*, and Dr. *Criſp.*